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Must Remain in
Transcription Room

M 2486

IV Westtown

Sat. 11/2/74

MR. NYLAND: Well, like I said last night, we can continue this evening but I first want to say a few other things and ~~I'm~~ thinking about that what I call little seminars. It is difficult to fit in certain ~~xxx~~ new things and one has to make changes. I think Wednesday evening is all right, it doesn't interfere with any of the other groups except perhaps construction meetings, but I don't think that is particularly important for those people that, that I have in mind, and by the way, some already started to ask if they could come. So, we'll start what I called last night 'dreaming'(?) screening a little bit. Friday makes it a little ~~bit hard~~ difficult, because there's movements. But in connection with that thinking, I considered Saturday. Saturday is fifty-fifty. A little bit and a little bit not so good ~~(?)~~ . I would like to change the character of Saturday. But we still have a weekend made up of two days, but Saturday, ~~(is)~~ a different way of coming to oneself. I would like to make it an open day. Some people want to come for physical, physical work. It's all right. Some people may want to come to sit, simply to read ~~and~~ in the library, or to listen to some cassettes. It is not going to be a lunch. You can bring, those who wish, can bring something to eat if they want to spend the whole day. And we may be able to make some coffee. Maybe we will continue with reading in the morning for those who want to come, without putting any further restrictions on it. Only those who wish. We will make it a day of more concentrated efforts regarding the ~~xxx~~ sense of Work, not excluding a little physical work, that can continue,

but those who don't want to come on Saturday should feel completely free to do whatever they feel they ought to do with their own house, buying things, because it is as it were, their free day, and not consider the Barn unless they really want to come, so that those who want to come actually wish to come.

Now I talk many times about the elders of the church. How many there are in that particular category - I don't know, maybe ten, twelve, fifteen ~~that's all~~ I don't. I would like to make one of such elders responsible for a Saturday - to be there the whole day, to see that the different things that are needed are attended to, spend the time as a responsible person for any kind of activity that then can take place. That means ~~that~~ if there are ten - one in ten weeks can spare their time from that ~~which~~ what they otherwise would do, and then be there and become fully responsible - this is what is lacking. There is not someone who takes it honestly and makes an effort to keep things together and as a result the level of a Saturday is no good. Each person is a little bit for himself and very little guidance except for some physical activity which had been managed by someone - but an over-all activity is in a general way divided, but held together by a responsible person. We will have to arrange that if that is suitable, and see how we can make the color of such a Saturday a little different. It goes in the direction of what ~~(of)~~ I have meant many times in saying and talking about what the Barn should be. A gathering place of people to be reminded of Work. And that they then devote their time in the best way they know how for receiving the stimulus, simply by the fact of being there. If I mention the word Socrates, you will probably laugh. At the same time I am so much interested in the reestablishment of a level of culture

of real interest on the part of different people talking about books or reading them, or being interested in a variety of different aspects of esoteric knowledge, so that there is at the Barn a culture, a level of really wanting to find out what this kind of Chardavogne civilization could really mean for different people, including those who are new, including the older ones because my attempts are going to be more and more concentrated on those people who wish to Work and I will leave alone those who don't want to even if they are so-called older in Work if they don't retain their particular interest in Work. I will not pay attention to them. I'm not interested in wasting time - simple because they have been and if they then are not any longer, then they, in my opinion also, should not even appear. Either there has to be a concentrated interest which is genuine, and can be expected from people who want to Work on themselves and find out what is the value of their life. I'm not very satisfied with the Bakery on Saturday. I have to talk about that still with the proper authorities because I would like to close the Bakery - nothing there in the morning. There are very few people who will buy anything in the afternoon, as far as I know. There is no use having a breakfast, having different people drift in whenever they feel like it. I think the day can be spent to clean the particular Bakery. It needs it. We will arranged for regular cleaning of the Bakery, not by those who are working there and baking, just some ordinary Bakery cleaning people. There is nothing else to do, just cleaning for a couple of hours, at certain times, during the week. I hope that those who are partaking in this Bakery experience can agree with that.

Then in order to clarify for Friday I would like, at the end of the day on Saturday, to have two movements classes: one from four to five and the other from five to six. I think it will be better because

it is more in line with that kind of experience that I would like to make possible on a Saturday,// that one does come and can feel an atmosphere existing. Each person who has to come there then has to understand that it is not just an ordinary little building - it is a group which professes to be interested in esoteric knowledge and leaves alone as much as they can an ordinary interest in ordinary life which many times are quite superficial. And so there will be two days like that devoted to Gurdjieff. I wanted to mention that before we now can continue if you wish, In talking about Work, about questions you have, more elucidation perhaps because of that, more stimulus, So the meeting is open now for that purpose. You can ask.

Joe Berte: Mr. Nyland?

MR. NYLAND: Yah.

Joe My name is ~~Joe~~ Joseph Berte.

MR. NYLAND: Yah.

Joe: Last night at the meeting I realized how far I was from Work. But after the meeting was over I was, I was really at ease, and I felt like I could Work very easily without no confusion or anything. And I wanted it to last, so this morning when I got up I gave myself a task of every two hours I would make attempts plus read five pages of ALL AND EVERYTHING. And it was really a great morning for me. I felt I was close, more close to my aim, And I had a taste of wanting to become a man. I was stimulated by that and the atmosphere around me was something — was something fresh and open. I felt the presence of an 'I' there because I felt this is what it really wants and it was feeding me.

MR. NYLAND: Where were you?

Joe: I was home.

MR. NYLAND: So it was fairly easy. The surrounding was conducive.

Joe: Yes.

MR. NYLAND: It's a very good thing to have that experience at least
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for a little while because it gives you for yourself the knowledge that such a thing is possible for you. The difficulty now is to apply it in daily life.

Joe B. That's what I want an answer for.

MR. NYLAND: Yes. And of course one has to start in that direction by applications of very simple situations and where you find yourself, so that then what you call that 'I' which may exist, and might give you information about yourself, continues to exist even in the presence of other people or when you are engaged in something that requires your attention.

Joe. B: That's what I want.

MR. NYLAND: And so this has stimulated you for that, it is right. The question always remains, are you quite sure that the principles of Work are understood? Because even if you say there was an 'I', what does it mean for you?

Joe B: It meant, it meant the change that - it put me back - it gave me a direction, actually it, it made me, it made me Work more, like - I want to Work.

MR. NYLAND: I understand that. And when you say Work, it is the same, same same (?) thing as saying there was an 'I', because immediately as a result of this wish to Work there would be an 'I', so still what is it that this 'I' is doing? Or to say it differently, what is the results (?) of such attempts to Work?

Joe B: I felt alive.

MR. NYLAND: Yah, but this is not the result that I think we look for, is it?

Joe B: NO, but I,- I, it took me, it took me back on my feet again. I didn't have all these crazy things in my head, like I usually do, I was, I know what I wanted.

MR. NYLAND: Yah, I think that's right. I think for the last month or so, you have been digging too much in~~to~~ AN intellectual concepts, and it got you a little confused and bewildered. So ~~when your head~~ I'm very glad THAT it is back to simplicity ~~(?)~~ but ~~once~~ Now the simplicity starts at a certain point while you also wish to look for a kinds of results, and that is now what you have to define. What should be the results of Work on yourself? With an 'I' helping you. But what is the function of 'I'? And what can you expect?

Joe B: Sometimes it gives me - some kind of an energy that goes through me that makes me realize that I am alive, and I am here.

MR. NYLAND: Yah, but you use the same word again.

Joe B; Yeah. I guess, I guess.

MR. NYLAND: You can become emotionally affected, that is quite right To be Alive— whenever there is a certain ambition or that WHAT really, as it were, starts to please you. That you really want because it is giving you that aliveness, a ~~xxxxx~~ sense of life within, and a desire to continue to live. But all of that still can be quite unconscious you know, and one has to make the changeover from that unconscious state IN to a conscious state. So how will you do that? What is needed for it?

Joe B : Creating impartiality?

MR. NYLAND: Yah, an 'I' has to observe you. ~~All~~ Right?

Joe B : Yes.

MR. NYLAND: It has to have knowledge about you existing, and that knowledge has to be impartial . So when you say "Working" or making an attempt, where is this 'I'. Maybe there is that 'I', but what is the 'I' active about? Active about you but also becoming aware of you. And what is that awareness? What does it mean? That something is registered about you being alive. So the aliveness is very useful ~~and if~~ when there is more aliveness, it ought to be easier for an 'I' to observe you, to

become aware of you, to recognize, as it were, the existence of you. Still you have to learn what is really meant by the reception of objective facts, you understand that? So when you Work now, or whenever that may happen, always complete, as it were, the course. The course consists of three aspects which have to be fulfilled: an exact observation of that what becomes interested and, as it were, sees you, receiving then facts of your existence because you are alive. At the same time the character of such facts have to become more objective and in order to make them pure, that is free from subjectivity ~~that~~ they have to be impartial regarding yourself. That is, that what (~~that~~?) is now ~~affect~~ a Fact registering ~~(??)~~ that you exist has to be pure in the sense that it is not affected by any feeling because that what we would call impartiality ~~(?)~~.

Joe B: Mr. Nyland, if-if sometimes, sometimes I notice when I have to have a feeling to Work, to have something I can go on, but it seems that when I try to create ~~impartiality~~ impartiality, it's up to me, I feel deadness again.

MR. NYLAND: Yes, because it is difficult, because almost the wish is there as a result of your aliveness to find out what is what about your life and it seems as if you regress ~~from the~~ when that impression that you get now from yourself has to be , as it were, cold. That is free from the aliveness ~~that~~ which you originally felt. And of course I agree. Because the way you start is from an unconscious state becoming interested in the possibility of consciousness and conscience, or a man or harmonious, whichever way you now define it. And then one says, in order to reach that, I don't want to continue with my aliveness but I first want to understand the facts for whatever it is, without aliveness. Only that I know that life exists. So that then I create something different about myself which involves an accumulation of certain facts which are then pure as a fact, always having in mind that later on I will introduce again aliveness in the wish, but

remaining then, as it were, more conscious, And the utilization of such facts which I first have established and have become for me pure knowledge. So it is only to reach an objective knowledge that I start ~~with~~ by the application of impartiality. But afterwards having received enough of that kind of knowledge that I now know is the truth about myself, I really start my Work by trying to build on that as a foundation and then something else can start to appear which has the quality of a tremendous amount of aliveness which I call my Kesdjanian body. You understand that?

Joe B: Yes, Mr. NYland.

MR. NYLAND: Because that is based on emotions. And that is tremendously filled with a wish for wanting to live. But this kind of life is now free from a variety of forms which are holding me back as far as the Earth is concerned. So you ~~can say~~ might say it is only a stepping stone to come to a different level of existence which I indicate by using the word objectivity which really means that what is subjective to me is binding me too much to this Earth, and I want freedom from that. But I first must know what I am in that kind of reality of objectivity. So, for the time being, I simply say, impartiality must appear in order to free myself from the bondage of my ordinary feelings and then when that is free, I can add to that emotional states. You see the difference?

Joe B: Yes.

MR. NYLAND: All right.

Joe B;; Thank you.

MR. NYLAND: The same reason applies to simultaneity which is the mental function. The difference between ~~the~~ a thought and the difference between ~~the~~ an awareness of existence and the acceptance of that what I am as a mental person, or a mentality which is functioning, but not in the form of a thought. Only in the form of the recognition of that what exists as a

moment when it happens. But we don't have to talk too much about that. All right?

Joe B: Thank you.

MR. NYLAND: Good, Joe. You must, you must ask. You must ask.

Alice Huberman: Mr. Nyland?

MR. NYLAND: Yah.

Alice Huberman? : Alice.

MR. NYLAND: Yes.

Alice: Ah, you might have answered it in part in your answer to Joe, but lately I've been interested in information about myself, the way I am and I have a feeling ~~about~~ for what that may (be?) useful for in relation to Work. Ah, my question is that with this self-knowledge or information I haven't gotten objective results when I Work and I feel there might be something missing.

MR. NYLAND: No, there is still something too much.

Alice : Excuse me?

MR. NYLAND: There is still something too much which is an attachment. What prevents a concept of objectivity to be experienced by a continued attachment to oneself and ~~impartiality~~ that or the attempt to become impartial (~~so???~~ will) ~~the~~ exactly take away that attachment. It is based on an interest I have in myself which I describe sometimes by saying that I like it or dislike ~~ti~~ it, and so when I don't get proper results of that form of objectivity or purity, I am not as yet adapt~~(ed?)~~e enough to apply what is a requirement of a true observation of myself. You understand that difficulty?

Alice: Yea.

MR. NYLAND: One goes on to what one is because one is so afraid to let go since there is not enough to take the place of that, that I can rely on. And there is always this difficulty between the state in which I am attached and where the requirement is that I should become detach-

ed and, then hoping that what results for me is still sufficiently strong that I can rely on it. When it goes over from an unconscious to a conscious, I have to be quite sure that the ~~un~~conscious state also will give me enough reliance within myself that I don't feel lost. And that is usually the fear. ~~(?)~~ giving up something to which I am, now unattached to which is part of (?) my ordinary unconscious life and which I always have had, when ~~it~~ that is asked that I give that up I have to emphasize the existence of life as being independent of the form in which it happens to be or the consideration of that what is life now in this form happens to be in this form and need not be attached to the form. So that if I start to emphasize the fact ~~of~~ that life is ~~the~~ a reality I'm interested in and the form is only a temporary idea, as it were, as a concept that there is really very little value in that kind of a form - then I become free to emphasize life itself. And when life itself can exist, as a realization for myself that that is what is my being, then it can be put in another form, if necessary.

Alice: I understand.

MR. NYLAND: You see, if you look at the spiritual development of a man ~~and~~ as that what is within himself as his inner life, you can easily assume that there is a continuation of an inner life - as life - independent of the form of outer life which I usually manifest and as soon as I become aware of the possibility of the existence of both, then I can also place the accent every once in a while on ~~one~~ - and some other time on the other. And so when I say I can be unconscious as I am now, and still there is a potentiality of becoming conscious and particularly conscientious, then I have to shift the point of gravity from one place of unconsciousness into the realm of consciousness without losing, as it were, the foundation of myself which is my life as it is. Try to understand that life can exist without the form.

Alice: I've been trying to lately - it's rather difficult.

MR. NYLAND: In that will help you (?) but that's exactly why I say it's still attached. All right? It's exactly what you say is the problem for you. Keep on seeing as much as you can. Sometimes we say the observation in the form of an awareness ( ) is ~~that what is~~ NOW gives 'I' THAT WHAT IS a chance to recognize a life force within a form by making the form transparent. So, in that way when it becomes transparent I don't use my ordinary, ordinary sense organs in seeing, but I use something else that is much closer to intuition. On an emotional basis there is a recognition of life itself, and neglecting or not wishing to see the form, I ~~see~~ See through the form to that what I really am.

Alice: Thank you.

MR. NYLAND: All right. Good.

Barbara Miao: Mr. Nyland?

MR. NYLAND: Yah.

Barbara: Barbara Miao.

MR. NYLAND: I don't hear you.

Barbara: Barbara Miao.

MR. NYLAND: Barbara, who?

Barbara: Barbara Miao.

~~MR~~ Voices: Miao, Miao.

MR.NYLAND: Barbara, okay. Yes, but you have to speak louder.

Barbara : A few weeks ago I had an experience of....

MR. NYLAND: How far are (?) you away? Do you sit way in the back? Are you standing up now? Please stand up and enunciate and talk sufficiently clear if you can. All right?

Barbara; Yes.

MR. NYLAND: Good.

Barbara: A few weeks ago I had an experience of seeing life everywhere.

MR. NYLAND: Life everywhere?

Barbara : Yeah.

MR. NYLAND: We are talking now of life without a form?

Barbara: I don't know how to explain this but...

MR. NYLAND: How do you mean it, that life is everywhere around you? Existing as life?

Barbara: Yes.

MR. NYLAND: Or life within yourself existing within every cell of yourself?

Barbara: It's the life around me

MR. NYLAND: Well, in what form, or how does it appear? Or how do you become, how do you recognize it? If it's an imagination it doesn't help you very much because it has no reality at such a time. I can imagine that life exists all around me, the same way as I can imagine even an atmosphere, but I don't know the reality of such an atmosphere unless I get some impression of that or that what I am is impressed by the fact of such a thing as life existing somewhere. I'm not quibbling about in what form it has to exist, but it has to reach me in a certain way. And I cannot go only by an imagination in which I say "I feel it" because it is not clear. You have to define it a little more what this particular kind of experience is, because it may be just an emotional state.

Barbara: Well I was sitting in the room and then I realized the existence of life around me.

MR. NYLAND: But keep your feet on the ground now, moreoever it is not a question of becoming aware of life existing everywhere. We are talking about ourselves as we are - the human being which has life within this particular body - that's the product we are now considering. We are not philosophizing. We are making it very clear that there is a very definite reason to consider oneself simply as we are in order to

be able to do something with it and become something else. So that's the problem we are facing when you want to talk about objectivity. So we don't talk philosophy.

Barbara: You were saying - maybe it 's my imagination.

MR. NYLAND: Yah, I'm afraid. It's all right provided that it forces you to be much more aware of the totality of yourself, that you exist as a human being, and the emphasis is always on the human being, even if we talk about inner life, it still belongs to a human being existing on Earth - imagination of life everywhere existing and so forth, is a concept that does not belong to this Earth and it does not belong to us as yet, it is possible that it starts to belong to us when we become free from the bondage of Earth, but we're not there. We are very definitely a human being as I say with his feet on the ground, And that's from where we start to Work on ourselves, not in philosophy. Do you understand that?

Barbara: Yeah. I'm beginning to see that.

MR. NYLAND: Don't go by your feelings too much. It is nice to become emotionally involved and even to becom gushing about it . Well it doesn't buy you any bread. We are very practical people and philosophy is only good to stimulate you to making a wish, that you feel that what you are is not sufficient as yet to face God.

BarbarA: Thank you, Mr. NYland.

MR. NYLAND: All right? I hope it is clear.

Come. When we left last night several of you I'm sure were there, and I said we will continue to night. Did you make up your mind that you were going to help to continue? I said enough about the necessity of wanting to say certain things in the presence of others, and you have to learn to formulate. Now I said we have to keep our feet on the ground. We're not just sitting. We are human beings who behave in a certain way in this life which we call unconscious, in unconscious forms of behavior- So now what is what) that you want?

Joe Kaufman: Mr. Nyland?

MR. NYLAND: Yah.

Joe: This is Joe Kaufmann from Philadelphia, A few weeks ago I was standing out in front of my house and had my hands on the railing and I had a wish to Work. I think something happened. I don't think it went as far as it had to go in order for it to be really Work, but it came close to it. And I wanted to find out what more I had to do. What happened was, as I was leaning on the fence there seemed as though there was more agreement inside of myself that something had to happen for myself, in order uh, to grow.

MR. NYLAND: Let's come to the point, Now, will we, because all you have said so far is there was agreement that you should have a wish to Work. Isn't that it?

Joe: It seems as if that my - if I can use these words, my mind and my emotions were more agreeING that - there wasn't enough, as I was now, and more had to happen.

MR. NYLAND: Good. All right, all right. Now you know you have to do something and you are in agreement as far as your feelings and your thoughts are concerned. They agree on that one particular point that something ought to be done. Right ? Now what did you do?

Joe: I think it, it ended there, and I think that was the trouble. I think I had thought that something happened and it didn't.

MR. NYLAND: Well, do you know what might have happened? If you had thought about it, are you clear about what is an attempt to Work?

Joe: Yes, yes, I'm clear about that.

MR. NYLAND: Why didn't you do it when you agreed as far as your mind and your feelings is concerned?

Joe: I think whatever I've had in the way of Work had been, ~~has been~~ almost accidental. I know I don't understand creating an 'I', that is something I do, rather than something that happens to me.

MR. NYLAND: Yah, but haven't you asked that question already? before? You have been coming for some time, huh? You've been in Philadelphia, how? long?

Joe: A year and a half now.

MR. NYLAND: Yah. Isn't that a long enough time to really find out what you really mean by 'I'?

Joe: I think I've asked the question, but I don't know that I'm...

MR. NYLAND: Why didn't you send a letter to God? If you honestly want to know something that really concerns you, do you just stop at the Philadelphia group?

Joe: I think I, I question some times ~~things~~ how deep it goes, but for myself, I try to ask for help.

MR. NYLAND: Yah, but you have to be honest about that and serious, ~~huh~~ ISN'T IT? How old are you?

Joe: Twenty six.

MR. NYLAND: Twenty six?

Joe: Yes.

MR. NYLAND: Well, that's ~~red~~ old enough, isn't it? Don't you think that at twenty six you ~~should~~ ought to know a little bit about yourself? ~~As a~~ And the direction in you wish to go (????), particularly when it has to do with - that you know definitely that you have a certain inner life, that perhaps its neglected. How much are you reading?

Joe: I read a lot.

MR. NYLAND: What kind of books?

Joe: Ah, all sorts. Fiction, philosophy.

MR. NYLAND: Yah, but the philosophy - what do you read now?

Joe: I read something by Merlin Ponchie, phenomology (???), which struck me, but I don't know if that can help me with Work.

MR. NYLAND: Are you interested really in becoming a man? As we determine it, or describe it?

Joe: I know that that is something that I am not now.

MR. NYLAND: But why not?

Joe: To me it's because I come back to ~~the~~ an idea of being unified in what I want to do and being able to act on responsibly according to what ought to be done, rather than what I think ought to be done.

MR. NYLAND: Well, will you make up your mind about that, then what you do (???) What do you do? What kind of a person would you like to ~~be~~ become? If that what you are now is not entirely satisfactory to your own conscience, let's say. You have ambitions, haven't you? What do you want to become in ordinary life?

Joe:+ I'm interested in motion pictures.

MR. NYLAND: Is that what you're doing ~~xx~~ now?

Joe: No, I'm teaching right now.

MR. NYLAND: What are you teaching?

Joe: ~~I'm in~~ Day Care.

MR. NYLAND: Does it help you to teach?

Joe: I think it does.

MR. NYLAND: In what way? Do you see yourself teaching?

Joe: Huh?..

MR. NYLAND: Do you see yourself as a teacher? Five years from now?

Joe: No, I want to become a...

MR. NYLAND: It is just a matter of keeping alive, is it?

Joe: Yes, but I want to do as much as I can while I'm teaching.

MR. NYLAND: Yah, you can do as much teaching as you like, but the question is how about teaching yourself?

Joe: I'm afraid I don't know how to.

MR. NYLAND: Oh, but you have been around ideas of Gurdjieff for a year and a half. And there has been, how much reading in ALL AND EVERYTHING?

Joe: I'm in the middle of the second reading. I think what... I think I understand that...something has to grow that I'm working towards that in whatever way I can...

MR. NYLAND: Yah, but you don't do it. You understand that it ought to be done, but you don't do it, do you?

Joe: I guess I don't.

MR. NYLAND: The question you should ask: why don't you? If there is aliveness in you, a real desire, wish to grow up and even to become a useful man in the present civilization around here, or in Philadelphia, or whenever there may be any kind of a relationship towards other people, can you become enthusiastic about wishing to grow up? Don't you think when you read, you should take something out of a book that you can digest? That will really give you a wish for yourself to remain alive and to be enthusiastic about the expression of your life? As it is now? Do you feel kindness? Do you feel emotional every once in a while about certain things that goes a little deeper and you start to become affected, sometimes maybe that you lose your breath? Do you know such states?

Joe: I think I do.

MR. NYLAND: All right, then try to emphasize those more than just a little bit of teaching. Look at yourself much more the way you are during the day. If you have any idea where is that level of yourself that we call being, with an interest in a variety of going in different directions, but mostly the direction of esoteric knowledge, that what is perhaps at the present time hidden a little bit but it could satisfy you when you are concerned about the condition we call inner life, perhaps essentiality. Don't you think you should spend a little more time on that?

Joe: I try to set time aside to consider (hm?), I might....

MR. NYLAND: You, I think you need a kick in the pants. Don't be

so damned superficial. If you actually want to grow up, become serious about it. You're old enough. Then say, I want to grow up. And mean it. And then do something about it. And keep on reading ALL AND EVERYTHING ~~til~~ until you extract from it whatever it is of value. Use it for your life; if you want to become a man you definitely have to have a desire to wish to grow.

Other questions?

Margaret Keck: Mr. Nyland?

MR. NYLAND: Yah.

Margaret: It's...

MR. NYLAND: You all are so far in the back. Who is it?

Margaret Keck: I'm (grateful?). It's Margaret Keck.

MR. NYLAND: Margaret. Yes, Margaret.

Margaret: Um, it's my birthday on Wednesday and...

MR. NYLAND: This coming Wednesday?

Margaret: Yes.

MR. NYLAND: Yes, I know, there's a party isn't there? (Laughter)

Margaret: Who told?

MR. NYLAND: Yes, I run into trouble already because I have a small group arranged for that evening, just exactly those people who are going to your party.

Margaret: When a birthday comes around, um, I think everyone, uh, thinks about their life and I have, I think I have a strong wish to grow, but I need help sometimes and I would, I would, I would like some kind of a task, perhaps.

MR. NYLAND: Margaret, will you sit next to me tomorrow?

Margaret: Well, I have another obligation (laughter), an obligation to my mother, I promised her I'd come and see her.

MR. NYLAND: All right. Then I'll have a task now. When you have a birthday and you look back on the years you have lived, can you in very

few words saying ~~(X)~~ what actually has been given to you as a character that ~~is (?)~~ developed during the time you were alive on this Earth. It eliminates the condition you came with when you were ~~b~~ BORN. And when of course from that time on you were ? ~~abusing~~ BASING your life at that moment and the moment of conception. OF ~~T~~hat what you came with as life itself in two different forms: one as a result of ancestry and the other as a result of astrological configurations. ~~What~~ Was that it?(?) SIDE 2 So, now when you look back, you see your life spread out over the years all the way to the year zero. You know what perhaps you are as a result of inheritance from father and mother and grandfather and all that - life in a certain form which perhaps has already existed with you before you were conceived and then was put ~~in~~ a certain form which then started to live. And your type astrologically, the different configurations, whatever the signs were under which you were actually born or even conceived will then start your life ~~with~~ IN the application of THAT what now is the life within you, in a variety of conditions ~~in~~ TO which then your life in the form in which it happened to be adapted yourself to such conditions and then you might say, became educated for living on this Earth in a certain way. It is difficult sometimes to trace these three different influences because that what one receives from birth ~~till~~ until the time that one starts to think about it, and which we call acquired characteristics are sometimes very strong. They are sometimes even affecting one's essentiality, but I think mostly, if you look at the behavior form of your physical body in whatever you are doing in the way you are doing it, or in the way you are feeling, and in the way you are thinking, much of that is still on the periphery of your life itself. So, therefore, don't look too much about these

so-called acquired characteristics because they can disappear, they can slough off, they can be eliminated, they can be substituted. That what you are in reality, you have to find by means of investigating essential qualities of yourself as you are then, I say, essentially, more in depth of what you are compared to that what you are on the surface.

On your birthday, try to figure out where is this essential life. Never mind ordinary behavior in regard to other people and ordinary bonton, and whatever you were engaged in. This time it is an essential quality which becomes much clearer when you wish to consider it as something that is not only deeper but more encompassing of that what is a truthfulness of yourself which is not always there in the form of behavior ~~which is~~ on the periphery. See if you can make a distinction that what you think and what you feel, which is essential, more essential, to see if on a birthday you really can go down within yourself and become acquainted with that what we then call our beginnings of our inner life, this time being considered from the standpoint of potentiality, so that then you might say you wish to make up your mind and quite definitely engaging your feeling in a wish of becoming more and more essential in the possibility of expressing it and then gradually substituting that what is an acquired characteristic by something that is much more alive and much more truthful and much more real. It is a very good task to think about that on a birthday because you will make a promise to yourself that from now on each day you will try to make, make a record, thatis you will take stock at least five times a month at certain days you consider how you have grown up essentially, and what were the requirements for that concentrated effort of essence, and what were the difficulties that were in the way. Some of those you might have eliminated and overcome and some which are still in store for you to fight against.

Wiiixxx

Will you do that?

Margaret: Yes, I will.

MR. NYLAND: All right. Good, Margaret.

Roslyn Fassett: Mr. Nyland?

MR. NYLAND: Yah.

Roslyn: It's Roslyn.

MR. NYLAND: Roslyn.

Roslyn: When our small group met with you, uh, you spoke to me about trying to recognize the feelings as close to the time of experience as possible and also perhaps being able to express it and ~~knagk~~ tonight, at this meeting, I've had some very strong feelings about something you said, and I didn't have the courage to say anything right away.

MR. NYLAND: You didn't have the courage to do what?

Roslyn: I didn't have the courage to say anthing right away.

MR. NYLAND: Yah.

Roslyn: But I though I should probably trust you if I'm going to trust anyone.

You spoke about Barbara's experience. I've had the same experience. It was quite a long time ago. I don't know how I was then but I feel my feet are on the ground in fact I often feel my feet are even deeper than that. And that's not a joke.

MR. NYLAND: No, no I know what you mean. That's right.

Roslyn: And that experience for me was really important, it was the ~~the fact~~ sense that ...

MR. NYLAND: Roslyn, you have to grow roots. You have to come back to th essentiality of Earth. It is the way one is born, as coming from Earth at which time then life force, which is connected with this ~~and~~ Earth as a whole is put into you, and there are very ~~definitely~~ definitely Earth qualities in life, even in one's essential being I ~~think~~ think it is useful to find out ~~exactly~~ what actually that kind of

quality ~~that~~ is, because it becomes very much more fundamental ~~in~~ for the existence of what we would call later on, the real reality of oneself. You will only find it by becoming very simple about yourself, and as ~~if~~ it were digesting whatever it is that you see as a form of behavior, small as they may be, and sometimes not looking as if they have enough value. You must start to pay attention to the smallest way of behaving - movements, of that ~~which~~ what takes place when you touch, that what you see and starts your eyelids to maybe to move, that what you do when you strain your ear in order to hear. ~~Litt~~ Little things of life in the form of ~~one's~~ out behavior which you can trace back to that what is an essential quality of yourself, then you can keep it. When it is ~~fixxx~~ just periphery you can dispense with it. ~~For~~ In that way, in ordinary form of ordinary life behaving as we have to do and doing whatever it is required, you will become much more simple about that what you are doing and not paying attention to the little superficial things which, although they are there, they have no particular value. What I mentioned a little while ago was exactly to bring this about, that one starts to understand oneself totally and not just as a little feeling happening to exist, ~~but~~ one becomes total, as a personality being made up of the three fundamental reasons of the three centers. And in the consideration of the earthly quality, one places that as a foundation for the possible development of the essential value in the, in relation to that what is emotion, and essential value in relation to the mind. As far as the feeling is concerned with becoming emotional, it means inclusion of totalities of life existing all around one but in certain definite forms. Essentiality of the mind means the deepening of ~~the~~ a thought. ~~Be,~~ to become much more alert to that what is the cause of the thought itself and in that ~~sense~~ sense, becoming quite free from that what is the expression of the thought and only finding out what is the cause of the thought as it

appears in one. It starts by the weighing of thoughts in the way one has said certain things in a certain way or the choosing of certain kinds of words for certain purposes. I mentioned it last night when I talked about essentiality and all three that is first that what is within oneself as earth quality, which belongs to one's feet and which belongs to the root from where I come and which was given to me when I was born and appeared on this earth and the other two at the present time potential, but which I now wish to develop because I have a bases on which they can stand. You understand that?

Roslyn: I think I'll have to listen to the tape again.

MR. NYLAND: Yes, think about it a little, because it becomes very simple when you reduce it to the simplicity of essential living, reduce it to simplicity of honest, reduce it to simplicity itself within, without any, I call it sometimes, dimensionality, and freedom from that kind of form of time and space in which you then, as it were, can lose yourself. You then at that moment can wake up to the fact that you are alive.

All right, Roslyn? Believe that now (?).

Gerald Schultz: Sir, Gerald. It's Gerald.

MR. NYLAND: Gerald Schultz?

Gerald : Yes.

MR. NYLAND: Right.

Gerald: Could you speak to me about how I could go about having the courage to manifest in a free enough way to make room for 'I'. I find that...

MR. NYLAND: How do you mean? Isn't there room now?

Gerald: Now is a particularly good time because, because I feel like I want to reveal or give myself for what I am but, I have something in mind because when I went to your wife's house a few weeks ago, at Brewster, I felt that I wanted to speak during the lunch and I had

awish, not just in general, specifically to Work , but a wish to grow up and I could at that time just speak in a free enough way, an 'I' could be present if I could put myself at the feet of, not at the feet of God, but just behave in a way that's natural to me and get past that burdle so an 'I' could be present, I would have a wish (???).

MR. NYLAND: Yes, but do you think your 'I' would be present when you would have a chance of expressing yourself? Do you think it is contingent on that?

Gerald: But, no I feel that, I accept myself for being a man wanting to grow. God will send a Messenger.

MR. NYLAND: No, the question is acceptance in that sense is a little bit like the chicken and the egg. Which comes first? I'm afraid the 'I' has to be there in order to prove that you can accept yourself because acceptance is only a quality of the 'I'. That sounds right

Gerald: That sounds right.

MR. NYLAND: Maybe it's a little quibbling you see. I don't think we ought to worry too much about it. You want to Work on yourself. That is, you want to find out what you actually are and you are interested in the fruth of that. Now it doesn't matter if you want to call that an 'I'. It may be just that the wish has that strength that you would be able to see yourself as you are without having any chance of wanting to describe it or change it. So that the acceptance can be there as a result of the wish. Usually we say, that that which takes place in this recording is an 'I', and there is no doubt that an 'I' is there, but I wouldn't want to define it unless you want to say that you start, that you want to make room, there is enough room now. There is room in your breath, where this 'I' cna function as a mental activity, being objective in its own nature. The place is there and it is virgin field. It is not used at the present time because there

are tremendous quantities of brain cells that are not in use now. They have --are reduced, perhaps they were in use, when they were very small, but they have grown up and they have not been able as yet to function and much of that which is reduced or that which is atrophied is not functioning. And my wish stimulates the functioning of such cells to become more active, operative in the direction of wishing to function as an 'I' having then a function by itself, which maintains the cells in their own aliveness. And it brings the cells as it were to life.

I talk about that sometimes. There is a little section above the temples of your - just above the temples which is really a seat of unconsciousness which can be stimulated to become conscience, this time in the real sense of becoming real consciousness. And the stimulations can come by the exertion of the pituitary gland in the back of the head. Whatever takes place, chemically or even mechanically, it doesn't matter because the result is for myself a very definite knowledge of that what I am I am. And I'm not afraid of even saying that to myself. I may have difficulty in talking about it to others because I'm afraid if they don't understand me that I will make a little bit of a fool of myself.. So for the beginning I only apply it to conditions where I am by myself and I need not be ashamed and at such a time I try honestly to become aware of whatever I am doing physically, besides from the fact that I want to know the totality of myself, also to be aware of my feelings and to become aware of my thoughts. But I staRt by being aware of my physical body and the behavior in all kinds of movements or the way this body happens to behave. In that way I stimulate the existence of 'I', without defining it as yet, until it starts to function so that I can't miss it. And then I will say: there is an 'I' because I know. There is a separate som ething functioning in a different way compared to my

unconscious state. Don't make it too difficult. It's really very simple for oneself, in simple moments, and not become complicated by theintroduction of thoughts about how difficult it is and what kind of a place you want to arrange for. The plaee is there, when the wish is there. And it will stay with you as long as that wish becomes paramount for yourself.

Gerald: I , I want to say that, the quality of 'I; the quality of the registration of the purity , I find the highest in the presence of somebody else.

MR. NYLAND: Oh it is possible.

Gerald: For me.

MR. NYLAND: You can be stimulated, but you're not dependent on it. That quality that you, as it were, sensed, is something that is of a higher kind - is your 'I' which can exist because you are within yourself independent of anyone else. It can exist also when someone else is there with you and sometimes emotionally it can be explained that there is something of that higher kind of nature present to one, as a result of which Iwill immediately take on a certain attitude in the presence of that what is higher. But an 'I' already has a quality that is quite different from my ordinary consciousness. And again I say, don't define it, don't say where it is and don't make room for it. It is there when it starts to function. And the result is the accumulation of certain knowledge about yourself which is much more truthful and reliable. Yes. You see that?

Gerald: Yes.

MR. NYLAND: All right.

Kerry Millay: Mr. Nyland?

MR. NYLAND: Yah.

Kerry: Kerry.

MR. NYLAND: Harry?

Kerry: Kerry, Kerry Millay, Mr. Nyland.

Voices: Kerry Millay.

MR. NYLAND: Kerry Millay, oh, Kerry, yes.

Kerry: Can you hear me?

MR. NYLAND: Yah, yah, yah.

Kerry: I wonder if you can tell me something about how I can escape a tyranny in my life which I seem that I am constantly pulled into ~~the~~ one way of thinking or another. It just takes me up. And uh, I see myself as being...

MR. NYLAND: Where is the tyrant?

Kerry: I say in my mind.

MR. NYLAND: Yah, good. So it is mental.

Kerry: Yes.

MR. NYLAND: And has it been acquired in some way or other because of education or contact or conditioning? How did this happen to come then?

Kerry: Well, that seems right. What you say, I think it's connected with conceit.

MR. NYLAND: Maybe it is, but that I think it's also a form of life. It's not, huh?

Kerry: It's not that I am non-capable of accepting it.

MR. NYLAND: No, you can accept it and that part is all right. Still you have to get rid of it. But you can say (laughter) you can tell yourself, I'm so damned conceited I can't stand myself.

Kerry: Yes, but uh (laughter)

MR. NYLAND: But you must mean it. You know, it cannot be just a word, you have to feel it, not only your mind saying it. You have to feel it also, you have to introduce your physical expression in relation to that. And that becomes very difficult because if one is conceited, the physical body has taken on already a physical posture.

If you can see whenever that is, you might say, it's tyrannic influence that actually starts to dominate, then when you notice that with yourself, then even you say, I want to accept it, you also have to see what's actually taking place with your physical body. In what way does it show that kind of conceit? Superiority or desire to be recognized or getting angry when someone is not sufficiently respectful. and whatever it may be, takes on different kinds of forms. You have to see what actually takes place with your physical body because there is a form of behavior that belongs to it, sometimes an expression also of your eyes as the way you look at someone. If you are really good and conceited, you are very disdainful about someone else even having an opinion. And all that I think is a form of life; it's not particularly objectionable only when you feel it is dominating you too much you have to find out first where there's that?(?) expression. Then the expression of your body, see if you can become objective to that as is the (?) impartiality of the acceptance of that is what you are (?). At the time saying: Yes, I am conceited. And I know it because my body expresses it. This presence of the acceptance is a representation of an objective fact which also is lodged in your mind and, without fighting, this objective fact will start to affect your conceit which takes place in your mind also. The continued effort to create such efforts as it were, an 'I' functioning in your mind simultaneously with an unconscious state which results in conceit, will gradually affect the conceited part of your mind, merely by the presence of that what is 'I', and is of a higher waulity. The solution is to continue to working attempt (?) - seeing that what is physically expressed as whatever may be the form that it takes. It may be noticeable quite easily and some time you may have to hunt for it, some time it is something that is a little bit hidden

and only after some time, you discover that it belongs to this particular state.

It is not something to worry about, it is something to fight with and seeing it then, placing it were it is so it can get under the influence of an objectivity, and then you have to have belief that that will actually undo the condition of conceit. You will gradually see that conceit doesn't mean anything whatsoever as it is based many times on conditioning, or bringing up, or inferiority complex, that you had to fight for yourself for self-respect - whatever expressions and explanations you will want to use, it doesn't matter very much. You see, it is a belief that something can exist of a higher quality which, because of the higher quality, will start to affect your unconscious conditions. This happens in the process in the mind. It can take place in one's feeling; it can take (place?) in the physical presence of a person. And as I say, don't worry about it because it is a good thing as life, but it has to be channeled and that what prevents the futther growth will gradually be eliminated on the constant emphasis on that what is objective.

You understand that, Kerry?

Kerry: It helps, it helps a lot.

MR. NYLAND: It will, it will help you as soon as you start to attack it from this waywithout criticizing it. You will overcome it as something, as it were, belongs to you at the present time (?), but it need not stay with you at all. And after some time I'm quite certain you can throw it away. All right?

Kerry: Thank you very much

MR. NYLAND: Yah, all right.

Joe Grosch: Mr. Nyland?

MR. NYLAND: Yah.

Joe: Joe Grosch:

MR. NYLAND: Yah. Oh that's the other Joe. All right, Joe. Yes.

Joe: As a result of your answer to me in the beginning of October, I was, I was able to, um, become much more relaxed.

MR. NYLAND: Was that here, when you were sitting there, was it at...

Joe: It was at Thursday night.

MR. NYLAND: At the Barn?

Joe: Yes. You gave me some very definite suggestions about what to do.

MR. NYLAND: Yah. [illegible]

Joe: And I tried to apply what you said over the month and I found that I had many moments of a wish to Work, and I was able to at least for myself, to put , to be very simple about putting that wish into ac tion by just being there. And, and what I was doing when I was reminded to Work and I had experiences of something that just very brief moments of - the only way I can express it - something beneath the surface that was very different from my experiences in the past with Work. To be very brief - in the beginning of those moments when I tried to put my wish into action...

MR. NYLAND: Was it impartial, Joe? Particularly when that comes up, called within (?), it touches, as it were, the surface. It is a certain essentiality that, as it were, needs air. It has to come to the surface in order to establish the fact that it exists and usually as you experience for oneself, giving you much more desire to continue because it affirms your belief. But at the same time, that what is then experienced is in relation to that what you are as a personality, quite different, because it has a different quality. And now what is it, that still is there as a body which then can be

accepted by something in you or has gone over to the thought of the realization ϕ that you simply exist, and there is something of a different, mostly emotional quality has come up to the surface.

Joe: It seems to be, the realization that, that I exist, that I'm just there at that moment...

MR. NYLAND: It's all right, it is all right, I'm not denying. I'm only saying be careful that it doesn't go over to the thought of recognition which again is linked up with the consideration of yourself. Any form of description of yourself as you are, is already wrong.

Joe: That's what I seem to do.

MR. NYLAND: Yah, that is why I warn about it. Because the fact that it comes to the surface means it is ready to go down again, as soon as it has had a little air. So it doesn't last, b ut a fact on you lasts because it has left an impression and sometimes it is as if it's still there and it already has gone. It is like a shadow. And then perhaps there is a little bit of joy and perhaps a little philosophy and of course it is not Work anymore, but it is something that stimulates you enough to wish to continue to Work in order to bring back again such possibilities of an experience, to use it for that purpose. Never mind that it already, that is doesn't last long. That's in the nature of it, or that you start to think about it. That's in the unconscious nature of it. But that what you know wants to continue with is really making an attempt, one after another and make that as much continuous as a wish so that the realization of losing an 'I' means almost immediately, I must Work again.

Will you try that?

Joe: Yes.

MR. NYLAND: All right, all right.

q Now we still have some time?

Someone: Yes.

MR. NYLAND: So, what else is there?

Elizabeth Degerdon: Mr. Nyland?

MR. NYLAND: Yah.

Elizabeth: It's Elizabeth Degerdon.

MR. NYLAN:D Huh?

Elizabeth: Is there any suggestion or do you have time to( ) beginning of Work?

MR. NYLAND: Any suggestion that could apply to what? To the beginning of Work? Yah, walking, walking. Walking up and down in a room.

Elizabeth: ( ) son of sixteen.

MR. NYLAND: Oh, to the son, not to yourself.

Elizabeth: I have found that...

MR. NYLAND: Huh? Say it again, please.

Elizabeth: I would like to know how he could begin uh, because he is not physically able to read ALL AND EVERYTHING.

MR. NYLAND: Well, would you want him to read already?

Elizabeth: Oh yes.

MR. NYLAND: Why? He hasn't got enough material to work with.

Elizabeth: He seems to think he has.

MR. NYLAND: Yah, he may think so. But he hasn't. Work means that there is something I already do, and I have to go against it at certain times. It's not only the consideration of that what I am, and I accept. It's only the first step. Even if I get knowledge about myself, it's a very small matter compared to the totality of having to Work. And it should be immediately followed by the application, we say, participation, and, in that sense, a young fellow cannot do very well. He can be interested in it, and I think I would

his interest. If he wants to read ALL AND EVERYTHING, let him try, but the interest you will have to give, you, yourself, as a human being making attempts yourself constantly, see that your behavior is constant (in?) the presence of him, is really, Iwould as? say above par, that it is a conscious as you can be. That is the way you can teach.

Elizabeth: Thank you.

MR. NYLAND: All right.

I, I don't put cold water on it, you know. It has to be encouraged, but you cannot expect a young child, whatever particular knowledge about life, already interested about the formation of inner life. He is still busy with his outer life. [illegible] And you should not detract from it. Don't make too soon too wise.

Yah?

Shelley Goldstein: Mr. Nyland?

MR. NYLAND: Yah.

Shelley: Shelley Goldstein, Mr. Nyland. I'm a very critical person in my ordinary life and I tried to use that at one time for Work. Uh, when I was, when I began to think the thought about criticism, I tried to turn that, tridd to have something present.

MR. NYLAND: How would you do it?

Shelley: I, you know, it was, it was, I tried to get that energy converted to something else and it didn't work.

MR. NYLAND: No, it won't.

shelley: But my question, Mr. Nyland, is : how can I turn or use um, can I learn to accept the criticsm and maybe use it in a positive way, instead of negative?

MR. NYLAND: If you consider it, not from the standpoint of you want

to use it- but if it's a question of how to appreciate the fact of criticism that's quite a different thing. Criticism in itself is not so bad because you see certain things that perhaps you would like changed. But you cannot attack it. What you are saying, I don't want to be critical, and then use that energy because it isn't there. Acceptance of your criticsm has to be based on the fact that you are mechanical, that you actually are what you are in your criticism. You cannot do anything about it - whatever has formed it and whatever may have been the influence of different conditions on you and whatever your type was - whatever has been as an influence from other people, on the day you have reacted to them, all that has formed the criticism in yourself. And, as I say, it is a machine that is so automatic that? as/you can hardly counteract it. It is there even before you know it. But if you see it as a machine, a mechanical quality, you cannot expect anything more from yourself wehn you are unconscious. And that is the fact that you are there and when you see that, that is what you are. You can accept it in such a way that it has not the value you attach now to it as criticism. It's only a condition then, and the way you are as a human being behaving, the expression of criticism comes from an unconscious description. But that what I am, as having a certain quality comes from a description, a little more objective.

So when I keep on accepting myself as being critical and getting out of this idea that I like it or dislike it, but I certainly will accept it for whatever tis qualities are, it becomes difficult of course to consider myself also a machine. But if I want to change it and, as I said the other day, if I wish to make an actual instrument for the perfection of my life, wanting then to use that instrument for a possible development, when I change over in my concepts from a machine to become an instrument, Iimmediately endow the instrument

with energy because I do that for a definite purpose and then I'm ready to go. And then I start to become observ ant of that what is my body. Physical in the mind, critical in the feelings - even physical in the xxxxxx expression of my physical behavior. It doesn't matter anymore. Because the machine has been reduced in a particular activity of its own naturalness and that what has become an instrument has atarted to function in the acceptance of that what I am, but this time with the idea that the totality of myself should be used for the possibility of developing myself totally, not fixing myself or staring myself blind on my criticalness.

You see that reason?

Shelley: Yes, it's very different.

MR. NYLAND: Yes, it's difficult and different. It is something that requires a very open attitude. And it's very difficult to accppt oneself when you see, so-called shortcomings. There, there and almost I would say: what's the difference? If you can tell yourself: this is me, this xx is how I am, this now, now I can accept that what I am. And each time that you are critical, you say to yourself: But , I am. Let your criticism be followed immeddately by that statement: But I am. It does not deny that this is a criticism, but it is in addition which becomes positive. Many times xxxxxx criticism is a negative quality. You understand that, Shelley?

Shelley: Yes, thanks very much.

mr. nyland; Yes, all right. You can overcome it then. It is not too difficult. It looks much worse before you start. When you do start and in this way, you'll see, it is not easy. But you will see the possibility of, as it were, of tapping (topping?) it; you attack it and it (by joins)???? you. All right?

Shelley: Yes, thank you.

Beverly Braxton: Mr. Nyland?

MR. NYLAND: Yah.

Beverly: It's Bev Braxton.

MR. NYLAND: Yup. Louder.

Beverly: I spent a good part of my day trying to formulate a question for this meeting, for I thought it would help me. And you answered it when you answered Cynthia's question. Because I lack that kind of intensity that would make my Work more impartial and I thought it was very good the answer you, that had given her because I had come to some of that for myself today. And then I felt that I still need to say something about it because I want to - in the past it's always been good when I've spoken at a meeting, to be reinforced.

MR. NYLAND: Yah, I think that's right. Uh. Something very definitely happens, something definite when you make an attempt to formulate for yourself and particularly the presence of others, because you have to overcome a little bit of your fear. At the same time, when wishing to overcome it, you eliminate also the thought that someone else might object to it and that will give you the strength. So, you'd get a reformulation for yourself in taking your own question using the principle of someone else's question and applying it in your own life. It is quite right.

Beverly: I'm very excitdd by this meeting.

MR. NYLAND: Yah, it's wonderful isn't it, sometimes?

So, something more maybe? Why don't you, you know, you are so afraid and it is so simple. Each person can say certain things even murmuring, but wishing for clarity so that even when you start to mumble, you formulate more and more that what you really wish and the continued effort will do away with the confusion. And then becomes simple, simplicity itself for yourself to see yourself just as an ordinary, human being striving to grow up , striving

to find out something about yourself and your qualities and characteristics, and any kind of property you do have. But simply because we are all in that way alike, not similar in the sense that we have the same kind of attributes, but all that as attributes are unconscious. And all of us are on that kind of a road to find out what is a possible future. You join in that together as simply making a statement and as it were applying that to the existence of similar statements in other people. Then you will see that (home???) and you will have overcome your fear of wanting to say something.

We will have more meetings like this. Take care and have a good Sunday tomorrow. At lunch we talk a little bit more. Drink to Gurdjieff, will you? Try to remember him.

END TAPE

Transcription: Roz Fassett
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